

The Alliance Weekly

JANUARY 18, 1956



Williams

PERCY PEAKS, NEW HAMPSHIRE

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The Editorial Voice

WHAT ABOUT REVIVAL?—III

Prayer Is Not Enough

These words are addressed to those of God's children who have been pierced with the arrow of infinite desire, who yearn for God with a yearning that has overcome them, who long with a longing that has become pain.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Hunger is a pain. It is God's merciful provision, a divinely-sent stimulus to propel us in the direction of food. If food-hunger is a pain, thirst, which is water-hunger, is a hundred-fold worse, and the more critical the need becomes within the living organism the more acute the pain. It is nature's last drastic effort to rouse the imperiled life to seek to renew itself. A dead body feels no hunger and the dead soul knows not the pangs of holy desire. "If you want God," said the old saint, "you have already found Him." Our desire for fuller life is proof that some life must be there already. Our very dissatisfactions should encourage us, our yet unfulfilled aspirations should give us hope. "What I aspired to be, and was not, comforts me," wrote Browning with true spiritual insight. The dead heart cannot aspire.

In nature everything moves in the direction of its hungers. In the spiritual world it is not otherwise. We gravitate toward our inward longings, provided of course that those longings are strong enough to move us. Impotent dreaming will not do. The religious urge that is not followed by a corresponding act of the will in the direction of that urge is a waste of emotion. The awe-inspiring power of a discharge of lightning may dissipate itself in the atmosphere and accomplish nothing, while a flashlight battery may provide illumination for a minor hours on end. One is a dramatic display of immense power without direction and the other a quiet application of modest energy to an intelligent purpose.

It is my conviction that much, very much, prayer for and talk about revival these days is wasted energy. Ignoring the confusion of figures, I might say that it is hunger that appears to have no object; it is dreamy wishing that is too weak to produce moral action. It is fanaticism on a high level for, according to John Wesley, "a fanatic is one who seeks desired ends while ignoring the constituted means to reach those ends."

Granted that the man who seeks revival has stopped thinking in plurals and has narrowed his faith down to one single individual, himself, what then? How can he

find that after which his soul is yearning? How can he coöperate with his hungers to the end that he may indeed be filled?

He must rid his mind of the false notion that prayer alone will bring the blessing. Normally all transactions between the soul and God are carried on by prayer. It is right and scriptural and according to the testimony of all the saints that any spiritual advance on any form of any deliverance, any purification, any endowment of power, comes by the prayer of faith. Our error is that we try to secure these benefits by prayer *alone*.

The correction of this error is extremely difficult for it entails more than a mere adjustment of our doctrinal beliefs; it strikes at the whole Adam-life and requires self-abnegation, humility and cross-carrying. In short, it requires *obedience*. And that we will do anything to escape.

It is almost unbelievable how far we will go to avoid obeying God. We call Jesus Lord and beg Him to rejuvenate our souls, but we are careful to do not the things He says. When faced with a sin, a confession or a moral alteration in our life, we find it much easier to pray half a night than to obey God.

Intensity of prayer is no criterion of its effectiveness. A man may throw himself on his face and sob out his troubles to the Lord and yet have no intention to obey the commandments of Christ. Strong emotion and tears may be no more than the outcropping of a vexed spirit. Evidence of stubborn resistance to God's known will. Jacob wrestled against the angel through one whole night. It was only after he had been defeated that he became the aggressor and refused to let go of God. Why did Jacob resist so long? Because he was ashamed to confess his name to the angel. When he finally broke down and admitted that he was the supplanter, the victory was won. He triumphed in defeat.

No matter what I write here, thousands of people will continue to call their people to prayer in a forlorn hope that God will finally relent and send revival if only His people wear themselves out in intercession. To such people God must indeed appear to be a taskmaster, for the years pass and the young get old and the aged die and still no help comes. The prayer meeting room becomes a wailing wall and the lights burn long, and still the rains tarry.

Has God forgotten to be gracious? Let any man begin to obey and he will have the answer. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21).

Isn't that what we want after all?

IT IS HERE

Why travel over seas to find what is so near?

Love is the only good; love and be blessed here.

—ANGELUS SILESIUS

When the Holy Ghost Comes

By REV. OSWALD J. SMITH, Litt.D.

IF THERE IS NO EVIDENCE OF HIS PRESENCE IT'S A SURE
SIGN THE HOLY GHOST HAS NOT COME . . .

LOOK at some of the things which followed the mighty outpouring of the Holy Spirit on the day of Pentecost will let us know what we may expect when He comes in this day.

First of all, the disciples were in supernatural boldness. What amazing difference between the man who denied his Lord and the man who stood like a rock charged the crowd before him with the power of the Son of God. Such Holy Ghost boldness is certainly not unusual.

In the second place, the disciples received supernatural power. That, of course, had been the promise. "Ye shall receive the power of the Holy Ghost"—not a power within yourselves imparted by God apart from the all-powerful One, but the power of the indwelling Spirit of God.

And they were all amazed" (Acts 2:12). That was the first reaction: amazement. It was written on every man's face. Men cried, "What meaneth this?" The question was on every man's tongue. What was the explanation? Where they would, they listened in the language of their childhood. It was the most mystifying experience of their lives. And how the message fastened itself upon their consciences! What marvelous things they were hearing! No wonder they were amazed.

Since when has anything happened at our meetings that has caused amazement? Have strangers gone to tell their friends and relatives of the wonderful works of God? And if not, why not? Because the Spirit has not been outpoured. Ask God for a mighty outpouring of the Holy

Ghost and something extraordinary, unusual, supernatural, will take place.

No advertising is necessary when the Holy Spirit is outpoured. Once let something happen that amazes and there is no room for the crowds that flock to see what is taking place. People tell one another about the amazing things that God is doing, and soon the churches are thronged. But it takes the supernatural to do it. "They were . . . amazed." God grant it again in this our day!

But not only were they amazed, they were convicted. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37). Ah! the Holy Ghost had been at work. That had been their Lord's promise. "When he [the Holy Ghost] is come, he will convict the world of sin" (A. S. V.) And so He did. No sooner had He been outpoured upon the disciples than He began to convict the unsaved. And the conviction was real. It made them cry out, "Men and brethren, what shall we do?"

And so it has been and so it ever will be in every genuine outpouring of the Holy Spirit. There will be conviction of sin. Men will be pricked in their hearts as on the day of Pentecost. This is the great lack in evangelism today. There is little or no conviction. Converts, so-called, come smiling to the inquiry room and accept Christ in a matter-of-fact way that means nothing. Real conviction makes people cry in agony, "What shall we do?" God save us from evangelism that is not accompanied by true conviction.

Conviction of sin among God's children is needed too. A woman came to me a few weeks ago with a check which she stated was God's tenth. She had been robbing Him, she declared, and now under deep conviction she made up the back amount; she gave me a check for \$1,000 to use in the Lord's work. That was real conviction. Another woman was so deeply convicted that she had to go to a dentist and pay a bill she had owed for twelve years. I could fill pages with stories of restitution, wrongs righted, forgiveness sought and obtained, all as a result of deep, pungent conviction.

Some years ago I moved into a new house in Toronto. There was an extension to the telephone upstairs. I called the company and asked to have it removed. They promised to do it but no one ever came. I paid no more attention to it. For two and a half years I used it and received no bill. Then I left that house and moved into another. But one day the Holy Ghost began to convict me about it. All I could see as I knelt in prayer was a telephone. Of course I argued with God. I told Him I had notified them and they had not come. Yes, but I had never sent in a written notice, and then, too, I had used it. At last, to close the controversy that was causing me so much trouble, I sent them a check for \$40. I did not need to do it but, you see, the Holy Ghost convicted me.

We can never keep things right, nor can we ever hope to keep people right. But, thank God, the Holy Spirit knows everything about everyone, and if we will only let Him, He will convict and set everything right.

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More Light Needed

Prophetic Light in the Present Darkness, by Kenneth S. Wuest. William B. Eerdmans, Grand Rapids, Mich. 135 pages, \$2.00.

REVIEWED BY DR. S. A. WITMER

The author states that the occasion of this book is the fear that grips not only the people of the world but the children of God. The purpose of the book is to relieve tension and fear by giving Christian laymen "a simple presentation of God's future prophetic program in its broad outlines." The author concludes that the Christian believer can shake off his fears and go serenely about in his daily tasks.

The reasons for this serenity are the author's conclusions from his study of the prophetic Scriptures. Satan will hold Communism in check while at the same time urging it on in order to accomplish his purposes. There is no room for Russian domination of the earth because the next world empire will be the revived Roman Empire. Our country will ever remain free in order that it can be used of God to stop Russia. An atomic and hydrogen war is not to be feared for there is not enough time dispensationally to destroy the bulk of civilization and then build up Antichrist's empire. The author states that God and Satan are "the two great actors behind the scenes of human activity" and both are holding back the human race from a third world war of atomic proportions—God, to fulfill prophecy, and Satan to bring about his plans. "The millennial empire will follow closely upon the heels of the empire of Antichrist and that will be a time of universal righteousness, peace and prosperity, another proof

that there cannot be a third world war that would destroy civilization."

Now quite extraordinarily the author states that he is aiming to provide the Christian layman a *factual* basis upon which he can come to intelligent conclusions relative to the times in which he is living, but from the beginning to the end of the book it is a presentation of a special interpretation of the Scriptures, not the facts themselves. Nothing is left for the reader to decide or to conclude. There are no problems of interpretation. There is no mention of the fact that many good Christians and sound Bible scholars hold other interpretations of the prophetic Scriptures. Scofield dispensationalism is the structure of thought throughout, with some special refinements of dogmatism. For example, Dr. Wuest is certain that Judas reincarnated will be the Antichrist. He states also that while the Lord may come for the Church at any moment, the seventieth week of Daniel cannot come for a long time because the commercial city of Babylon is not yet in existence.

This reviewer holds with Dr. Wuest that "God is still on the throne of the universe, and is sovereign over the affairs of men," but he does find difficulty in accepting some of these conclusions and their implications and also in agreeing on the fundamental basis of spiritual serenity in the atomic age. Certainly God's hand controls human destiny and He is not going to permit the race to commit suicide. On the other hand, it appears certain from The Revelation that this world is going to undergo a bath of terrific judgments that are similar in terror and catastrophe to the potential of atomic warfare. And when the tribulation judgments are past and the millennial kingdom is established, there will have been little continuity—I hope—between the morally corrupt civilization of this present evil world and the regime of righteousness of Christ's earthly rule.

As for the essential ground of serenity, it hardly lies in being able to fit together all of the events of the end time. There is to be alertness to the time of the dispensational day, but for two spiritually sound reasons: to be watchful and prayerful unto the coming of the Lord and to increase in love and devotion to the Lord as His coming draws near. He "that hath this hope in him purifieth himself, even as he is pure." The peace that passes all understanding which is experienced in our lives when they are completely yielded to God and hidden in the unchangeable Christ is the antidote for fears in the atomic age.

Christianity in the Apostolic Age George T. Purves. Baker Book House, Grand Rapids, Mich. 343 pages, \$1.75.

This is yet another in the valuable series of bygone classics in the Bible field issued by Baker Book House. Purves was a professor at Princeton Theological Seminary while that institution was still standing steadfastly true to the Word of God. The book is divided into five parts: 1. Rise of Christianity in Jerusalem; 2. Early Expansion of Christianity; 3. Judaic Christianity; 4. Expansion of Christianity under Paul; 5. Progress of Christianity to the close of the apostolic age.

The volume is particularly adapted to the teaching ministry. Because it is a reprint it lacks some of the modern examples of archaeological confirmation of the New Testament. However, what it lacks is made up by doctrinal soundness and exegetical ability. There is a good harmonization of the alleged discrepancies of Paul's version between the Galatians (ch. 3) and Luke accounts (Acts 9). There is also a painstaking examination of the supposed contradiction of the views of James and Paul regarding the means of justification by faith and works. JOHN F. GATES.

Books in Brief

These Also Suffer, by William Gougeon. Baker Book House, Grand Rapids, Mich. 86 pages, \$1.75.

William Gougeon suffered from cancer for nine years before his death last September. During his affliction he wrote several books, giving a valuable testimony in the midst of his suffering.

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THE ALLIANCE

"LET NOT YOUR HEART BE TROUBLED: . . . BELIEVE . . . IN ME."—John 14:1.

The Unwelcome Visitor:

TROUBLE

A Sermon

By REV. HARRY W. LUCAS

It is doubtless the desire of many well-meaning people to accumulate honestly more of this world's goods, of others to acquire a greater knowledge of art, science and literature. Again many seek to attain higher standing socially, educationally, politically and religiously and, by these and other legitimate efforts, evade the path over which trouble makes its approach. But the testimony of many of those who have reached such stations in life is, "We have been confronted and tortured as certainly as the poor heathen, or those living in dungeons and hovels in the land of civilization, by this unwelcome monster who is no respecter of nations or individuals."

Trouble is everywhere. What nation has it not visited? Where has it not left lasting traces of its fiendish work? What church organization or worldly institution has been exempt from its dreadful and harassing presence? What home has escaped its withering and too often life-consuming breath? Not one. What heart has not been pierced by the dart from its bow or stupefied by the needle containing its deadly opiate? Jesus recognized this fact and said, "Let

not your heart be troubled." Trouble is here and we must face it as long as we tread the pathway of life.

THE POWER OF TROUBLE. Man by human power and careful skill may win marvelous victories in the domain of science. He may dig deep into the heart of the earth to uncover and bring to light many of its long-hidden secrets. He may by modern modes of travel fly high into heaven and solve many mysteries there, make the deep and dangerous seas his pathway, link by steel bands, copper wire and cement roads one state and county with another, build great cities, till successfully earth's soil, and mark out and set in motion from conference tables plans for the betterment of relationships among nations. He may meet and conquer through wonder drugs many infectious and deadly diseases and yet be forced to stand in the light and glory of his achievements and, with breaking heart, watch trouble rush in and heartlessly overthrow his program and destroy his hope. Alas, the greatness of man and his work is fallen, for in such short time he and his plans are made desolate.

No pinnacle is so high in nature that trouble cannot scale it, no song so sweet that trouble does not seek to silence it, no character so stalwart that trouble will not attack it. No chord of friendship is so true, no heart so established, no stream of love so pure that it can escape the bitter attack of trouble.

THE PANACEA FOR TROUBLE. NOW I wish with believers everywhere that the voices of restless nations, the rattle of implements of modern

DOUBLE may be called, and not only so, "the unwelcome visitor." These revelatory and comforting words, "Let not your heart be troubled," fell from the lips of Jesus and His select disciples entered the severest trial of life. His followers were to be sifted and scattered as sheep having no shepherd. He was to agonize in Gethsemane, be betrayed by a friend, tried before the high court and led forth and crucified on Golgotha, while the angry mob howled and heaven veiled its face.

Everything in the program of the living church seemed to be on a crumbling foundation leaning toward total collapse. But Jesus knew fully the true meaning of the reversal of circumstances and said to the trembling disciples, "Let not your heart be troubled." This is not necessarily a general text, but a message from heaven for weary and troubled believers in times of extraordinary and unprecedented trial.

We shall list three major thoughts of trouble as we see them in this chapter.

THE PRESENCE OF TROUBLE. No teacher is needed to introduce us to trouble or to instruct us in any way regarding its presence and activity in the world. We know by the history of the past, by observation, by the experience of today and by the heart cry of a weary world that such a pest stalks in our midst.

Trouble comes early in life and is late. It follows man from the cradle to the grave, taking constant possession of things beautiful and lovely. Trouble is no respecter of persons.



For many years Rev. Harry W. Lucas held Alliance pastorates in Pennsylvania, Michigan, Ohio and Kentucky. He has also engaged in a fruitful evangelistic ministry. He is now retired and living in San Leandro, Calif.

warfare, together with all other deafening, discouraging and world-degrading noises, might be muffled long enough for humanity to hear the tender voice of our Lord. Undoubtedly Christ has a message for the weary world and the fainting church. It is an old remedy that He offers us, but ever new and life-giving when applied as directed.

First, Christ speaks to us concerning the necessity of possessing faith in God and Himself. Without wresting the Scriptures, the phrase "Believe in me" may be read "Have confidence in Me."

Remember, Christian and unconverted man, that faith in Jesus, His promises, His work on Calvary and at the right hand of the Father in heaven for us, His providential earthly plan for our lives, His guaranteed presence with us in life—this is the only power in all the wide universe that will lock the windows, bolt the doors and draw the shades of the soul of man against the intrusion of this unwelcome foe.

Again, Christ speaks to us about the reception of the ever-present Comforter, the Holy Spirit. He said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." That prayer was answered and prophetically fulfilled at Pentecost.

One has beautifully said, "The heart of the world's life is its literature, and the heart of the world's books is the good old Book of God. The heart of the Bible is the New Testament, where the Man Christ Jesus comes. The heart of the New Testament is the Gospels, and the heart of the Gospels is John's Gospel; the man who lived closest brings us closest." We beg to add, in John's Gospel there is an inner heart where Christ introduces the Holy Spirit to believers and gives a sketch of His nature and work during this age. He is the one summoned to our aid, who acts for our defense, a Helper who abides with us forever.

Again, there is the balm of sweet communion as a result of close association with Christ. A most instructive illustration of the trouble that follows broken communion with the Lord is found in The Song of Solomon, chapter 5. The sleeping bride heard a voice, a knock on the door of the palace, and answered to

the call, "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" Then she felt the touch of a hand, that of the bridegroom. She arose to open the door but her beloved had withdrawn himself. Now her former glory fades; a sad experience follows. The watchmen that went about the city found her. They smote her; they wounded her. The keepers of the walls took away her veil, a very humiliating experience for an Oriental woman in those days. She cried for help. She described to friends in fluent language her beloved. People tried to befriend her but no substitute could be found for the absent lover. She went into the garden, to the beds of spices; there among the white lilies she found the bridegroom in the land of activity and cried, saying, "I am my beloved's, and my beloved is

mine." Her trouble ended there. Lastly, we have the blessed promise and hope of the return of Christ. "I will come again." In that promise we see not only His will for the believer but our living, purifying, glorious hope. This truth, referred to no less than 318 times by Jesus and the sacred writers of the New Testament, is always discovered to be a panacea for troubled believers. In his letter to troubled ones in the church at Thessalonica Paul wrote, "Comfort one another with these words." They are the words of Christ's return and the resurrection and rapture of His Bride. Yes, He will come again and take us to the Father's house of many mansions, that country where weeping and mourning will never come and where trouble, the unwelcome visitor, never throughout eternity makes hideous appearance.

A Prayer

O Holy Spirit of God, come into my heart and fill me. I open the windows of my soul to let Thee in. I surrender my whole life to Thee. Come and possess me. Fill me with light and truth. I offer to Thee the one thing I really possess: my capacity for being filled by Thee. Of myself I am an empty vessel. Fill me so that I may live the life of the Spirit, the life of truth and goodness, the life of beauty and love, the life of wisdom and strength. Guide me today in all things. Guide me to the people I should meet or help, to the circumstances in which I can best serve Thee, whether by my actions or by my sufferings. But above all, make Christ to be found in me, that I may dethrone self in my heart and make Him King, so that He is in me and I in Him today and forever. AMEN.—PRAYER OF BISHOP OF BLOEMFONTEIN.

The Just for the Unjust

Christ died for us! He took our place! He bore our sins! We are healed by the stripes made on Him by a whip.

A father had told his son he would send him to sleep in the attic, with only bread and water for his supper, if he broke the laws of the home once more. The child disobeyed again; the father sent him to the attic.

At suppertime the father could not eat. He had the boy on his mind and his heart. His wife said, "I know what you are thinking. But you must not bring the boy from the attic. It would cause him to disobey again. He would have no respect for your word. You must

not cheapen your relation as a father by failing to keep your promise." To which her husband replied, "You are right. I will break my word. To do so will cause my son to lose his respect for my word. But he is so lonely there."

He kissed his wife good night, entered the attic, ate bread and water with the boy, and when the child went to sleep on the boards, his father's arm was under his pillow.

Every sinner has to be punished or else someone has to be punished in his place. Christ on Calvary, the innocent suffering for the guilty. He who knew no sin was suffered for the sinner.—C. GORDON BAKER in *And Be Ye Saved* (Revell).

The Religious Caravan

DAVID R. ENLOW, News Editor

HOME

Minister conducts TV ministry for deaf: A Philadelphia minister is now combining the world's oldest and newest means of communications in an effort to evangelize and comfort deaf persons. Pastor O. H. Bertram, of Reemer Lutheran Church, assisted by fellow-pastor Roland Gerhold, of Newark, N. J., began the fourth year "Moments of Comfort" with a TV version of the radio program in the sign language for deaf viewers. The pastor's wife spends twenty-five to thirty hours weekly answering mail from world-wide listeners.

University acquires ancient Biblical manuscripts: The library of the University of Mississippi announced at University, Miss., it has acquired two ancient Biblical manuscripts, the study of which is expected to throw considerable light on early Christian theology. One is on parchment, the other on papyrus. Written in Coptic, an ancient Egyptian language, the manuscripts encompass the books of Jeremiah, Lamentations, Jonah and Jude, an epistle of St. Peter, and the lost treatises on Revelation by Bishop Melito of Sardis.

Churches need increased aid to church colleges urgent: Churches will have to give as never before if the nation's church colleges are to stay in business, Dr. Howard F. Lowry, president of the Presbyterian College Union, learned in Chicago. "If church colleges are to have a meaningful place in higher education of the future," Dr. Lowry said, "churches and individuals are going to have to give financial support far beyond everything of the past. Only the church college can express its faith in every department, can see there is no divorce of religion from economics, history, literature, art, philosophy and the social sciences."

Record budget for Bible Society: A 1956 budget of \$3,858,000 for the American Bible Society, largest in its history, was adopted at the thirty-seventh annual meeting of the Society's advisory council in New York. It is \$314,000 more than last year's budget. The council stressed the critical need for Scriptures in foreign countries and an expanded general program as reasons for the increase. In Japan, it noted, a missionary edition of the colloquial Bible is required for students, farmers and other low-income groups.

Mental patients get Sunday school lessons: Bedridden patients at the East Mississippi State Hospital will hear a Sunday school lesson over the public address system from now on. The mental institution at Meridian, Miss., is believed to be one of the few hospitals which provide Sunday school classes for patients able to attend them. The Gideons have furnished Bibles for the patients.

ABROAD

Hundreds of churches closed in Ethiopia: The evangelical missions in Ethiopia continue to face serious problems in that "Coptic Christian" land. Large sections of the country, strong Coptic areas, are closed to foreign missions. No evangelization is allowed. In tribal areas where the national language (Amharic) is not spoken, the government has not permitted literature work or extensive use of the local language. Evangelical missionary work has been seriously hindered by the closing of hundreds of evangelical churches in southwest Ethiopia. Churches have been closed by police order, in spite of constitutional guarantees of religious freedom.

Colombian Presbyterian schools to enroll only "non-Catholics": Several hundred Roman Catholic students at the American schools operated in Colombia by the Presbyterian Church in the U. S. A. face the problem of registering as non-Catholics or going elsewhere next year. According to a government measure, religious subjects must be taught to Catholic students at non-Catholic schools by Catholic teachers—probably priests. Rather than accept this ruling, the half dozen or more American schools have advised parents that they will accept only students who register as non-Catholics.

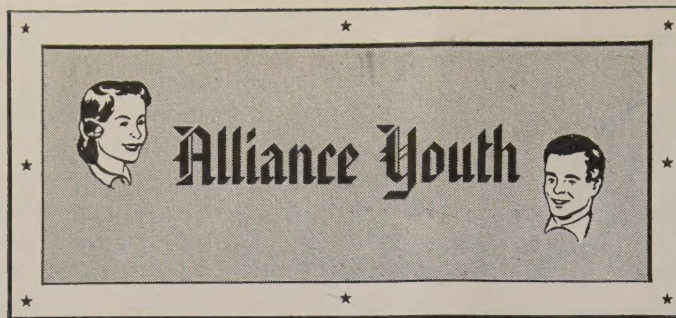
Evangelical campus meetings barred in East Germany: East Germany's Communist regime issued a decree prohibiting the Evangelical *Studentengemeinde* (Protestant Students' Community) from holding meetings on university campuses in the Soviet Zone. The order also banned the display anywhere on university premises of placards and informational bulletins of the organization, college and university arm of the *Junge Gemeinde* (Young People's Community).

PEOPLE SAY

Rev. John R. Fleming, of Singapore, missionary from the Church of Scotland: "To be effective, Christian labors cannot be divorced from the political, economic and social situations. . . . Men of Asia must be as free in human dignity as the men of Europe and America."

Dr. C. E. Abraham, principal of a theological college in India: "You of the West have given the greatest gift to India that is within the power of any people to give another—the conveying of the precious gospel of the Lord."

Rev. R. E. Cutbirth
Editor



Mr. Klein

What Is Your S.Q.?

By Rev. George C. Klein, *Gabon*

Most of you young people no doubt have had your I. Q. (intelligence quotient) figured several times through various tests. But have you ever tried to measure your S. Q. (spiritual quotient)? Actually it is far more important for you to know what your S. Q. is than what your I. Q. might be.

Here are several points by which you may test your spiritual life and arrive at your spiritual quotient.

Is God first in your time?

Skates, fishing pole, swimming suit—these all represent legitimate pursuits, but they become spiritual hindrances when they keep you from your Bible, your prayer time or your duty to the church. It is customary for young people to allow trivial things to take their time from God. However, Jesus said, "Seek ye first the kingdom of God." Ask yourself this question before doing something you very much want to do, "Have I given time to the things of God today?"

Is God first in your money? I don't believe that any of you young people are misers, yet so many have not learned the lesson of giving at least a tenth to God. Regardless of how small your income is, even if it is an allowance of a small amount each week, you should learn the great blessing of tithing. Our obligations to God as far as our Christian stewardship is concerned must take precedence over all else. The question of giving to missions enters here. Is it enough to give just what you are sure you can afford for God's

great work, foreign missions? Sacrificial giving is needed here.

Do you give God the first of your energy? Schoolteachers tell us that pupils' minds are more alert in the mornings, and in fact, most of us know that to be true. How many times have you gotten up early in order to cram for an exam? Have you tried giving God your early morning energy? You know from experience that when you wait until the end of the day to have your time of fellowship with God you are tired and tempted to crawl into bed, or go to sleep on your knees.

Is God first in your thought and conversation? Upon awaking in the morning, are your thoughts first of God? If not, resolve now to have God reign supreme in your thoughts all through the day. If your affections are set on heavenly rather than upon earthly things, your thoughts will just naturally turn to God. Evil thoughts may fly around your head, but a mind that is fixed on Christ will offer no landing place for the temptations of Satan.

Is your conversation flavored with the language of Canaan or is it highly spiced with the phrases of the world? How many times do "minced oaths" escape your lips? Do you know that the word "gosh" is a corruption of "God" or that "deuce" is just another way of saying the "devil"? "Gee" is merely a contraction for "Jesus." Other slang expressions such as "heck," "golly," "darn," are just mild forms of swear words. No such expressions ought ever to come from the lips of a Christian. Ask the Lord, as David did, to keep the door of your lips. Only with His

help can you put God first in thought and conversation.

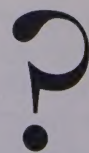
Do you put God first in your decisions? Young people come in many places of decision. They make plans. That is the nature of youth. But it is necessary to make sure that your plans and decisions coincide with God's plan for your life. Put God first in your plans without regard to the consequences. It pays

Is God first in your ambitions? The desires and interests of a Christian should center upon God. He should desire supremely to be the best possible Christian. That is possible only when Christ is put first. David said from experience, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Multitudes of young Christians have found delight in fully consecrating their ambitions to the Lord!

And lastly, is God first in your love? If you put Christ first in love, you will naturally put Him first in time, money, energy, thought, conversation, decisions, and ambitions. Love will cover every requirement of Christian duty from reading God's Word to preaching it to the heathen.

The Lord wants your love and He wants it to be permanent. Sometimes our love waxes old and cold and then it must be renewed on the altar of consecration and repentance. God wants you to love Him in the same way that the slaves in Old Testament days had a ring put in their ears voluntarily to signify their desire to become a permanent slave of their master. God wants you to become His love-slave, free and voluntarily.

Well, now, after having applied this test, what is your spiritual quotient? It can be just as high as you want it to be.



Watch this space
for special announcement
to all AYFers

The Foreign Fields

Victory in La Union

by Rev. Kenn W. Opperman, Peru

The second week of September was a real blessing to many of us here in Peru. It marked the answer to our prayers concerning starting a work in one of the most fanatical cities in the high sierra.

Years ago, when The Christian and Missionary Alliance first came to Peru, a small work was started in the mountain city of La Union in the province of Dos de Mayo. At the time one of our missionaries made an attempt to live in that city. However, it seemed that God had other plans. More effectual doors opened in other parts and that plan was abandoned. Unfortunately, the native worker in that place at that time fell into sin, and it seemed that the work begun there had come to naught.

About five years ago the national church, with the missionaries, attempted to hold a church convention there and met with real satanic opposition. While they were there a fanatical mob tried to kill them with twenty-four sticks of TNT, but God marvelously spared them and no one was injured. That second attempt to start a work in La Union ended with the missionaries being forced to leave.

One year ago our native church in cooperation with the missionaries sent a young preacher to that city once again. At the beginning he saw wonderful results and many came out to hear the gospel. However, under the leadership of a fanatical priest the atmosphere changed and persecution began again. The preacher passed through dark days, fearing for his life. On one occasion he was

stoned; on another the people gathered at his door, trying to break it down and carry him off. God in His tender mercy spared him. Prayer has prevailed and God has finally given us the victory!

From September 12 to 18 we concentrated on La Union. When we arrived, for some reason or other, the priest was absent. For our first meeting we were amazed to find some 480 persons packed into the small patio where we were holding the meetings, and each day the numbers grew. The peak attendance was 692 persons at one meeting. The average during the week was about 570 persons. We had not expected more than some 75 to 100 to attend. Certainly it was a miracle and a real victory for the gospel message.

On Friday evening the priest returned, but everything remained calm until Sunday morning. The priest organized a procession of some 300 to 350 persons (mostly women) and brought them with their statues of Mary and Christ right to the door of our meeting place. I can still see those 350 pairs of eyes turned on me as I stood at the door. They were watching my every move. It was sad to see them, candles burning, chanting women throwing flower petals at the feet of their plaster gods (for they are just that to them) and a poor benighted priest raving and ranting, thus giving vent to his frustration. In the background I could hear the believers singing

"Don't be afraid to speak for Jesus—never, never, never."

The priest began to cry out against the vile *gringos* that had come to deceive them, rob them of their money, and to insult them by calling their "holy" city a city of sinners. God gave me a tranquil spirit and I actually felt sorry for that poor sinnedarkened man who is a blind leader of the blind. When he commenced to vilify the *gringos*, as they call us, I could not help but smile, and for some reason this caused the people in the procession to start giggling. This infuriated the poor fellow and he became irrational and finished by calling upon the mob to cast us out of the city, but no one moved to do so; instead some began to come into the meeting. At last he gave the order and they marched on. Afterwards the highest political authority and the commander of the police with a number of the better class people came to us and apologized for the uncouth manner in which we were treated and the unfair things said against us. God made the wrath of man to praise Him.

God gave us about one hundred inquirers during the week in La Union. I am of the opinion that some fifteen to twenty were definitely saved. For the rest, of course, it was still all very new. Pray for them and for the preacher who is carrying on in that city. May he have a rich harvest at last, and may many souls find light in Christ.

A Christian family in Peru

K. Opperman



Pentecost in a Man

By Rev. J. H. S. Smitt

Miss Joyce Ratzlaff of The Evangelical Alliance Mission in New Guinea kindly translated into English for the readers of THE ALLIANCE WEEKLY the following message which appeared in a publication of the Royal Dutch Marines following the loss of Mr. A. J. Lewis in New Guinea. The article was written by the head chaplain of the Dutch forces in New Guinea at the time Pentecost was commemorated in the churches. A little glimpse is given us of the impression Mr. Lewis made beyond the orbit of his regular activities as missionary-pilot.

I JUST read in the evening paper—it was a confirmation of the report I had heard this morning—the following news:

"Catalinas of the M.L.D. are searching, in coöperation with planes of the Australian Missionary Aviation Fellowship and the Unevangelized Fields Mission, and with the Kronduif Aviation Co., since April 28 when the Amphibian Plane of the American Christian and Missionary Alliance Mission was found missing. The plane was on the way from the Sentani Airstrip to the Baliem Valley with supplies for the missionaries there. The only occupant was the Canadian pilot, A. Lewis."

A short, dry newspaper account. But anyone who has been in New Guinea, and especially anyone who has served in Biak, knows Mr. Lewis. Hundreds of marines, I am sure, were shocked, as I was, when they read this report. How often the graceful Short Sealand would come barreling onto the Biak strip! This well-tanned, charming man was always a welcome guest on our airstrip. He was a pilot by the grace of God. A "wizard," the head pilot once said, and he should know! Was not he the first Dutchman to make the flight into the Baliem with Mr. Lewis? I can still see this flier as he returned from that trip into the Baliem, deeply impressed by the skill of this born jungle pilot, but even more impressed by the faith of this Canadian. With a deep inner peace he undertook the risks of landing on the dangerous Baliem River. He knew, however, what he was doing, and why, and that is the reason he could leave the outcome "with the Lord," as he said.

He has been missing for four days now. Rest assured that the men of the M.L.D. will do all they can for their comrade. Lewis himself would say, "Whether we live, or whether we die, we are the Lord's."

Why do I give such a prominent place to Lewis as I write about Pentecost? Pentecost speaks to us of the new man, the man of God. Christmas means God comes to us—*God with us*. Pentecost means God comes to us—*God in us*. God sends His Spirit to live in the hearts of His people. Lewis was such a person, such a man of God. He was a disciple of the Lord Jesus, his heart filled with the Spirit of the Lord. He himself was gratefully aware of this fact.

He bore the earmarks of the new man. All who knew him found him to be a joyful, courageous, consecrated man. He was closely linked—and glad to be—with the coming of God's kingdom. And then there was another thing. He lived and worked in New Guinea, and he loved to sing. However, there was one song in which he refused to join. That song was "*Balen Droefheid*," literally interpreted "heaps of sadness."

This man saw more than just coral reefs and jungle. He saw more than his own sacrifice and burdens. He saw possibilities—possibilities in this impossible land of New Guinea. For this he was giving his life. He knew that God had stretched forth His hand over this island and that He wanted to make for Himself a place in the hearts of these people. This truth gripped Lewis. In it he had found his task. He was aware that God's plan for his life fitted

into that even greater plan for the land.

When we read the account of Pentecost in Acts, chapter two, we see two evident factors:

1) God equips people and fills them with His Spirit.

2) These new people receive a new task. They are to work at the building of a new world. What they have received they must pass on. The freedom and joy which they have experienced is to be carried to those around them.

This twofold Pentecost blessing stands before us in the life of A. J. Lewis. When some day—and who knows how soon this shall come to pass—the Baliem Valley with its inhabitants shall find a new life, this is God's work. But God wants to use men and women for this task. Lewis was one of these. When some day deep in the interior of New Guinea head-hunting and cannibalism are replaced by a new life of freedom and fruitfulness, when the Dani is delivered from his bondage, it will be partially due to the work of this missionary-pilot. When the Spirit of Jesus begins to rule and reign there, it will be because this man has not counted his life dear unto himself, in order that these his black brothers and sisters, might be free. In this he followed the Lord. In this, too, he stressed the necessity of being filled with the Spirit.

Will he yet be found? Will his life be further used on the earth? We cannot say. The newspaper report fears the worst. Should Lewis be able to read the report, he might say, "I was missing. I got off my course and landed in the jungle. No one could reach me, but—I have been found."

Pentecost means to be filled with the Spirit of Christ. It also means being a missionary, a witness, a "passer-on." The signs and blessings of Pentecost were exemplified in the life of a man like Lewis for all who had eyes to see and ears to hear.



Much in Little

St. Francis de Sales compares great little acts of love to sugar and says sugar has a more delicious flavor, we use it less frequently; whereas it is required in all our daily food. FÉNELON.

India

Dr. Billy Graham and party will spend a short time in India January 19-February 10. Much earnest prayer is requested for this campaign. The meetings will be held primarily in large churches in India. The success of his ministry in India will depend on the volume of prayer that ascends to God in his behalf. (See article, *ALLIANCE WEEKLY*, Jan. 11.)

French West Africa

The three Bible schools will close early in February. Pray for those who will be going out for a year of practical work and also for those who will graduate. . . . A number of national workers will be ordained within the next two or three months and these should be remembered in earnest prayer.

Praise God that two former workers of the Sanekui district have recently confessed their sin in real brokenness of heart and have returned to the Lord. One had been backslidden for three years, the other for seven years.

The Baouli Church conference in the Ivory Coast will take place January 27-30. Earnest prayer is requested for God's presence to be manifested.

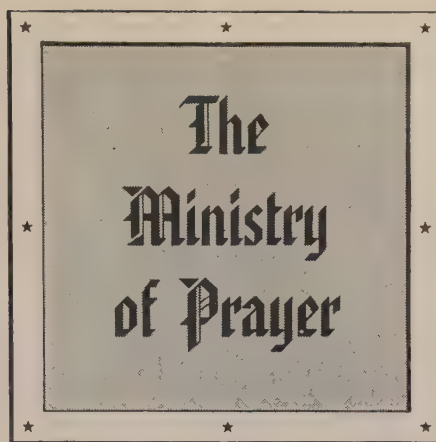
Cambodia

Pray for the Pnom Penh church which is going through a testing period. Their former pastor is showing bitterness and trying to cause dissension in the church. . . . There has been much prayer for an evangelistic center in Pnom Penh and we are glad to report that the Foreign Department and Board of Managers have approved a plan presented by our Mission in Cambodia which will make available a property well located and suited to this important spiritual ministry. Pray that the Lord will direct in the arrangements for the transfer of the property. Pray also that the need for missionary residences may be met soon through the addition of two apartments as a second story to the missionary receiving home in Pnom Penh.

Laos

Pastor Saly has prepared about forty recordings of messages for the gospel program in Laotian broadcast from the Far East Broadcasting Company in Manila. Any day one may walk along the business street and hear the merchants' radios tuned to this station. If the program changes from music to the Gospel Hour in Lao, the merchants do not turn off the radio. Pray for this ministry.

The hearts of the missionaries are burdened for a wider distribution of gospel literature and they desire to set up Bible rooms in the market places, where there could be a daily ministry of the Word. Two things are necessary: a national with a vision for such a ministry and a strong testimony to take care of such a booth, and a suitable place. Two centers could profit im-



mediately by such a ministry; Vientiane and Luang Prabang. Pray for this project.

Thailand

The Hillis "Light of Life" Correspondence Course on the Gospel of John has been translated into Thai and is now being introduced to various parts of the country by Thai Christians, missionaries and the twice-daily Thai gospel broadcast. Pray that God will bring forth abiding fruit through this study of His Word.

Praise God for His presence, guidance and help throughout the Southeast Asia Conference in Bangkok. This was a direct answer to earnest, fervent prayer. Pray now that the delegates from ten Alliance fields will continue on in the new light and zeal that became theirs as to the Church and its ministry.

Very few Thai will deal directly with sin either in themselves or others. There is a Thai Christian leader in Korat, however, who, contrary to custom, insists that members of his congregation recognize the sinfulness of sin and deal with it. Pray that he may see his own shortcomings and deal firmly with them so that his testimony and his rebuking of others may be with power.

Colombia

There is urgent need of national workers for the Tumaco and Puerto Leguizamo areas. Pray that the Lord of the harvest will call forth more laborers for these needy sections. . . . Pray that plans will soon be completed for the Armenia church and that city authorities will approve them so that this growing congregation will soon have an adequate church building.

Peru

Pray for the Christians who have recently followed the Lord in baptism. One of these has since been falsely accused on a matter about his house and he was brought before the authorities—a definite attack of the enemy. Pray that all may stand true and follow on to know the Lord.

Pray for the Piro tribe. This tribe of jungle Indians has been won to the

Lord within the last few years and they now plan to send eleven of their converts to the Huanuco Bible School in January.

Chile

Rev. G. S. Constance, Area Secretary, will visit Chile during January and February. Besides visiting the churches he will minister in the young people's camp January 28-February 6. About one hundred young people from many parts of the field meet for this time of Bible study and spiritual refreshing. Before going on to Argentina in February he will attend the annual convention of the Chilean Alliance. Pray for God's manifest presence and rich blessing throughout these ministries and gatherings.

Angol, a commercial and agricultural center, has a new Alliance work that God is blessing. The little rented gospel hall is literally bursting at the seams to accommodate the people, many of whom are genuinely converted. Pray that God will supply funds to purchase an ideally located lot, recently available, on which to build a chapel.

China-Hong Kong

Pray for the forthcoming Billy Graham meeting to be held in Hong Kong in February. Although Dr. Graham will be in Hong Kong only a few days en route from India, earnest prayer is requested that there may be a great spiritual awakening in the city.

Pray for the evangelistic efforts of the Kowloon Tong Church as they seek to reach the thousands in Hong Kong and Kowloon who know nothing of the gospel.

Japan

Be faithful in prayer that all needs may be supplied for the continuation of the gospel programs to be broadcast over the three stations which are at the heart of the Alliance work in Japan.

Philippine Islands

In Banga, Allah Valley and Pagadian, workers of other evangelical groups are seeking to come and start churches and to draw away members from our churches. Pray that the Lord will overrule to prevent friction and division in these places.

Pray for the ministry of our two elementary schools and that they will be the means of the conversion of the pupils attending. One is among the Yakan Moros of Basilan and the other among the Subano pagans in an isolated area called Lake Wood.

Pray for the Preachers Institute to be held in Tetuan February 5-19, especially for graduate workers. Pray that it will be a time of spiritual refreshing and reviving.

New Guinea

Praise God for a time of spiritual refreshing at the conference in December. Pray for the new term in the Bible school, which began January 1.



News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Sunday School Lesson Writer

Because of illness last year Rev. Harold J. Sutton found it necessary to relinquish his work of writing the Sunday school lessons (page 14). While he is now greatly improved in health and has reassumed most of his responsibilities, he has asked to be released from the editorial work for an extended period of time. Consequently the lessons for 1956 will be written by Rev. Don J. Kenyon.

Mr. Kenyon is well qualified for the work. He has had an extensive ministry as pastor and Bible teacher and has contributed a number of articles to THE ALLIANCE WEEKLY. He has taught in the St. Paul Bible Institute, St. Paul, Minn., and at The Missionary Training Institute, Nyack, N. Y. At the present time he is teaching in the Fort Wayne Bible College, Fort Wayne, Ind.

With the Lord

Rev. Robert W. Wallace, pastor of The Christian and Missionary Alliance in Wilkes-Barre, Pa., died of a heart attack at his home on December 26. He was seventy-two years old.

Mr. Wallace had served in several Alliances churches in the Wyoming Valley for the past thirty-eight years, though also continuing in secular employment most of the time. He was ordained in 1933. He was a man of prayer and of fervent Christian testimony.

Funeral services were held on December 30 with the District Superintendent, Rev. Joel W. McCarvey, in charge, assisted by Rev. Tracy C. Miller, Rev. F. D. Sherman, Rev. D. J. Evans and Rev. W. S. Corby. He is survived by his wife; two sons, Rev. Daniel Wallace, Alliance pastor in Duryea, and Samuel; and a daughter, Mrs. Ernest G. C. Lewis.

The New Generation

On November 8, to Rev. and Mrs. L. C. Webber, Chatham, N. J., a daughter, Elaine Ruth. She was dedicated to the Lord on Christmas Day by her grandfather, Rev. H. E. Nelson.

Visitation Aids Special Services

Rev. Robert P. McNeel, of Central City, Pa., writes that the Lord greatly honored the visitation ministry of the pastor and evangelist, Mr. Holmes R. Grove, during a campaign held November 20 to December 4. God was pleased to instantly heal sick bodies and bring salvation. Only a few responded in the church meetings, but the pastor writes that undoubtedly it was one of the best series of meetings held since he has been in Central City.

French Mission Marks Fourth Anniversary

An impressive bilingual service marked the forty-eighth anniversary of the French Evangelical Mission, located in Welland, Ont., Canada, and known to its French-speaking members as *La Mission Chrétienne Evangelique*. The service took place on December 4, 1955, in the Rosedale Baptist Church.

Following a song service, Rev. Anthony Guenther, of Niagara Falls, Ont., read the Scriptures and led the congregation in prayer. The chairman of the mission, Rev. Robert R. Richardson, brought brief reflections about the significance of the occasion and Mrs. E. W. R. Sawler a solo.

The ordinance of baptism was observed when two couples were baptized on their confession of faith in Jesus Christ. Mr. Robert Hartung, assistant pastor of the Church of God, sang the inspiring hymn, "I Will Follow Thee, My Lord," and Rev. Glenn I. Beach, Church of God pastor, baptized three other candidates.

Rev. E. W. R. Sawler, of The Alliance Tabernacle, Thorold, brought a message on "The Spiritual Significance of Baptism." Congregational hymns were sung in both French and English,

Schedule of Evangelists

The evident blessing of God has attended the ministries of the Bureau of Evangelism of the Home Department. Continue to pray as they hold meetings in various parts of the country. Following is their schedule for the next weeks:

Rev. Ronald C. Johnson. Huntingdon, W. Va., January 17-29; Tuscaloosa, Ala., February 7-19; San Antonio, Tex. (Extension Project), February 26-March 11.

Rev. L. J. Pyne. Waterloo, Iowa (Extension Project), January 18-29; St. Joseph, Mo. (Key City Project), January 31-February 12; Lincoln, Nebr. (Havelock Gospel Tabernacle), February 14-26.

Rev. H. P. Rankin. Phoenix, Ariz., January 17-29; Tucson, Ariz., January 31-February 12.

Rev. T. J. Spier. Swift Current, Sask., Canada, January 24-February 5; Meadow Lake, Sask., Canada, February 7-19; Regina, Sask., Canada, February 21-March 4.

with Mrs. Richardson officiating at the organ. The pastor reports that about eighty persons attended the services; this had great significance because of the fierce opposition faced in the work of this group among French Roman Catholics. Mr. and Mrs. Richardson and their small group of faithful converts engage in an evangelistic ministry of preaching, house-to-house visitation, tract distribution and radio witnessing. At the present, services are conducted in a rented hall; an established center of worship is greatly needed to assure the people that the witness is a permanent one.

(Continued on page 12)

Twelfth Street Alliance Church, Allentown, Pa.



Sunday

DAILY READING—Ephesians 4:1-11.

DAILY TEXT—"He ascended up on high" (verse 8).

The ascended Christ is head over all things for His Body, the Church. While the ambitions and passions of man have their full sway in the evolving of human history, yet Christ rules or overrules in every event and forges every link into a chain of infinite wisdom, power and love, so that even the things that seem to hinder only help at last His ultimate design. The wrath of man is made to praise. The dark shadows of seeming calamity are but part of the picture of His life and love, and when all is finished the saints of earth and the intelligences of heaven shall unite to say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy."—A. B. SIMPSON.

Monday

DAILY READING—2 Corinthians 5:14-21.

DAILY TEXT—"All things are of God, who hath reconciled us to himself by Jesus Christ" (verse 18).

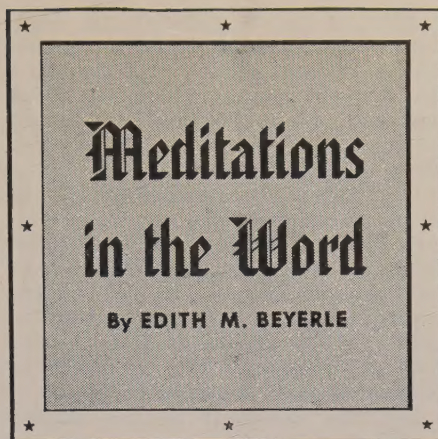
The whole purpose of the coming of Christ was to reconcile the world to God, to break down the barrier of sin that man had erected and to bring all people once again into complete and perfect fellowship with Him. This is still His purpose, only now He is permitting us to work with Him in the ministry of His reconciliation. There is a tendency on the part of some Christians and churches to want to change John 3:16 to read, "For God so loved me . . ." God's love is for all the world, and those of us who know about it can never fully enter into that love until we have made it known to all those others for whom it is also intended. The power of Christ is available to those who share His mission. If there is evidence of lack of God's power in any congregation, it may be because there is no commitment to the mission of Christ in the world.—SELECTED.

Tuesday

DAILY READING—Matthew 19:16-26.

DAILY TEXT—"When the young man heard that saying, he went away sorrowful: for he had great possessions" (verse 22).

Every man blameth the devil for his sins; but the great devil, the house-devil of every man, the house-devil that eateth and lieth in every man's bosom, is that idol that killeth all, *himself*. Oh, blessed are they who can deny themselves, and put Christ in the room of themselves! Oh, would to the Lord that I had not a *myself*, but Christ; nor a *my lust*, but Christ; nor a *my ease*, but Christ; nor a *my honor*, but Christ! Oh, sweet word: "I live; yet not I, but Christ liveth in me" (Gal. 2:20). And the secret of victory over



the self-life is there in that same verse: "I am crucified with Christ . . . and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—SAMUEL RUTHERFORD, 1637.

Wednesday

DAILY READING—Exodus 33:7-17.

DAILY TEXT—"So shall we be separated . . . from all the people . . . upon . . . earth" (verse 16).

*I would be separated, Lord,
Be wholly Thine,
No longer let there be in me
Ought of myself; Thy life divine
Dear Lord, live Thou in me.*

*I would be separated, Lord,
Do all Thy will;
Not mine own words, nor will, nor
work;
Do Thou fulfill, O Lord,
The purpose of Thy love through me.*

*I would be separated, Lord,
Be Thou my Guide.
No idle words, nor self's desires;
Do Thou abide, O God,
Control my life, set me afire.*

*Lord, make me Thine, I would not
Live, nor work, nor speak
Save as Thou dost reveal Thyself in all,
In me, Lord, I would seek
Thy will, Thy service and Thyself alone.*

—AUTHOR UNKNOWN.

Thursday

DAILY READING—Numbers 19:11-22.

DAILY TEXT—"The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation" (verse 20).

It is possible to see in the death of Christ an all-sufficient atonement for sin, and yet not to see that in that death we have also the secret or source of personal purification of sin. Sin is not merely a load that weighs us down or an offence that brought upon us penal consequences. It is an uncleanness that makes us unfit for God's presence. We may have rejoiced in the fact that the load is gone, that the

guilt has been atoned for, and yet we may know but little of Christ's power to cleanse. Owing even to one act of disobedience we may have been thrown out of communion. We have thus become conscious, not only of guilt, but of defilement. How vividly all this comes out in God's dealings with Israel under the old covenant! . . . All this we know was significant of something far deeper than that which was merely mystical or ceremonial. It is in the light of the gospel that we learn their true and full import.—EVAN HOPKINS.

Friday

DAILY READING—Joshua 24:23-33.

DAILY TEXT—"Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua" (verse 31).

It happened long ago—approximately 3,380 years. And history has a way of repeating itself. Denominations and societies follow the Lord as long as a spiritual leader or those who were intimately acquainted with that leadership belong to the realm of time. After they have passed, the spiritual posterity drifts back into the ways of the world in which they find themselves. However, God never leaves Himself without a witness to the truth of the original pattern shown on the mount. As He raised up prophets for Israel in the old days so does He raise up those of prophetic vision in each generation to warn, advise and admonish against backsliding into compromise with the world, the flesh and the devil, and to urge to paths of righteousness and otherworldliness. True, comparatively few heed the words of such heralds of God, but nevertheless God has proved His faithfulness to His people and they must make their choice. Eternity with its gains and losses will bear witness to which path was chosen.—PAMELL.

Saturday

DAILY READING—Isaiah 50.

DAILY TEXT—"Trust in the name of the Lord" (verse 10).

What is this name in which we are to trust? It is *Elohim*, the name which is found in nearly every verse of the first chapter of Genesis. It describes One who stands towards us in covenant relationship, which is testified by an oath. One who, because He is *Elohim*, in virtue of that covenant relation to His creature, can never leave it, fallen though it is, until He can pronounce it "very good." When you walk in darkness and have no light you can say, "Forsake me not, for Thy name's sake." He who has sworn never to leave or forsake the soul that reposes on His faithfulness will be as near you in the darkness as in the light. In God you have a Name, a Trust and a Stay. You cannot "stay" upon your surroundings, they are changing every hour; but you can stay yourself upon God, for He hath said, "I will not fail thee, nor forsake thee."—J. GREGORY MANTLE.

A Look at the Lesson

By REV. DON J. KENYON

For January 29, 1956

God's Concern for Sinners (Temperance)

Luke 15:1-10

GOLDEN TEXT—"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

DEVOTIONAL READING—John 3:1-11.

Introduction

The congregation which heard this simple and beautiful sermon was composed of publicans and sinners. The ever watchful scribes and Pharisees were on hand to challenge this open breach of religious segregation. The accusation they made against Him constitutes the fact which gives the gospel its gracious appeal—"This man receiveth sinners." Blind religion, not to see that this isolated people, Israel, was to become a nation of "kings and priests unto God"—priests, not to hug their heritage to their bosoms and serve themselves, but with the lost nations of the earth as their congregation. What Israel had failed to do under God, this representative of Israel, Christ, would do by the giving of His own life. The shepherd of Israel declares the purpose of His mission in the parable of this lesson.

I. The Seeking Shepherd—the Activity of Love (Luke 15:3-7)

(1) "What man of you . . .," a fitting analogy touching the tender area of personal possessions. Any man would chance some discomfort to rescue his own property. To this may be added the apparent element of compassion that man may evidence for a lost animal. Would you not take a risk to rescue a lost animal—especially if it were yours?

(2) Assured of the safety of the ninety and nine, the main concern shifts to the lost one (v. 4). This parable directed to a human situation finds its mark in the hearts of these murmuring bigots (v. 2). The motive which prompts the seeking of a lost sheep is simply the fact that it is lost. Thus Jesus vindicates His entrance into the society of the despised. They needed His attention and love; they were lost.

(3) The recovered sheep, supported by the strong arms of the Shepherd, would respond to peace and security (v. 5). The

recovery of the sheep, despite any hardship to the Shepherd, would produce in Him a like response of joy. It is significant that the only direct reference to anything upon earth causing joy in heaven is that joy produced by the recovery of that which would otherwise be lost.

(4) "Calleth together his friends." The joy in the recovery of a lost sheep is so great that it cannot be contained. It must be shared. This is a good scriptural basis for public testimony. The first century missionaries shared their victories with the mother church (Acts 14:27). Sharing spiritual victories creates a hunger in others. Victory is contagious.

(5) The numerical balance in this parable is deliberately overemphasized to produce the desired effect in the listeners. It seems rather that the true balance is that of leaving the few to seek the multitudes that are lost, but Jesus created this overbalance (one to ninety-nine) to emphasize the value of the lost one. This story finds its application in the scriptural fact that one who is not saved is *lost*. To save one from eternal death—this sets the heavens to singing!

(6) "In heaven." These words provide a key to the meaning of the entire parable. The just persons here may refer to those who assume that they are not in the same class with publicans and sinners. However, such a view is not in harmony with the spirit of the verse. The original here does not use the word "persons," rather "just ones." One sinner who repents causes more joy than would be expressed over ninety-nine just ones (heavenly beings) with whom no repentance is necessary. The recovery of a lost man brings much more joy to the heart of God than the praise of an innumerable host of angels.

II. The Lost Coin—Love's Persistence (Luke 15:8-10)

(1) This is the second of a series of parables addressed to the Pharisees because of their cold attitude toward Jesus' compassion for the sinner. This story of the lost coin emphasizes the persistence of a housewife in seeking an object of small value. This is not even an animal. Here the subject of the search is an inanimate object, a drachma worth about fifteen cents. The ratio in this story is reduced from ninety-nine to one, to nine to one. Thus the emphasis shifts. It is not so much an activity prompted by love in the mission of Christ that we see here as it is the persistence in seeking till an object of comparatively small value is found. The first parable teaches us that love cannot be satisfied so long as anything of value is lost. The second parable teaches us that no matter how insignificant the loss may be, love will persist till it is found. The first parable indicates that we are worth saving; the second, that God did not stop short in His redemptive work until He saw the travail of His soul and was satisfied.

(2) "Light a candle . . . sweep." In the parable the amount was small but meant much to the woman. Her concern for the recovery of the coin is demon-

strated by the extent of her trouble in preparing to recover it.

(3) "Seek diligently." The Greek verb used here provides the key to the story. The perspective aspect of the action shows that nothing was to be spared in the search. The earthen floor of this poor home (had this been a rich home, she would have had servants to do her sweeping) made the coin more elusive. The smaller and humbler the home, the more apt it was to be cluttered.

(4) "She calleth." The reaction here is the same as in the case of the shepherd. The major difference is in the basic motive. The shepherd sought the sheep because it was lost property. The woman is characterized as one who persistently (diligently) seeks out a lost article. One doubtless illustrates the nature of Christ's mission; the other, His persistence in executing God's redemptive will. Both parables certainly justify His conduct in being found with these lost men. That was His reason for coming. That is motive enough for His persistence in this age and for any delay in His coming.

(5) "In the presence of the angels of God." The slight variation here only further emphasizes the unity of heaven and its deep concern in the great work of redemption. God's concern for the lost has been amply proved in the activity of His love in Christ and the extent to which that love has persisted. Love seeks. Love keeps on seeking until it finds. Love never fails.

Local Conventions

Attendance at missionary conventions is one of the best ways to see human need as Christ sees them. Information gained in this way becomes the subject of intelligent intercessory prayer. For the information of those not in close touch with local Alliance church a weekly schedule of conventions soon to be held is published.

Convening January 22-29

Western Pennsylvania District

Bakerstown, Pa.	January 22-23
Mars, Pa.	January 22-23
Warrendale, Pa.	January 22-23
Nadine, Pa.	January 26-27
Blawnox, Pa.	January 26-27
Verona, Pa.	January 26-27

Southeastern District

Orlando, Fla.	January 23-24
(Lake Mann)	January 26-27
Intercession City, Fla.	January 24, 25

Southwestern District

Brownsville, Tex.	January 27-28
(Mexican Church)	January 27, 28

South Pacific District

Casa Grande, Ariz.	January 24-25
Eloy, Ariz.	January 24-25
Valley Farms, Ariz.	January 27-28
San Diego, Calif.	
(First Alliance Church)	January 22-23
(Pacific Beach Church)	January 24-25

THE ALLIANCE FAMILY

(Continued from page 12)

Church Joins Alliance and Changes Name

The former Twelfth Street Baptist Church, Allentown, Pa., affiliated with the Christian and Missionary Alliance since 1944, recently voted to become an integral part of the Society and to change the name of the church to The Twelfth Street Alliance Church. This involved a complete change in government and organization.

Founded as a German Baptist Church in 1890, the church has had an interesting history. For many years all services were conducted in German and the Pennsylvania Dutch dialect. Two of its members are Alliance missionaries: Rev. R. M. Clemmer, Philippines, and Mrs. Walton Whipple, Laos. Three Alliance pastors have served the congregation: Mr. Clemmer, Rev. John J. Bear and the present pastor, Rev. Thomas Wilcox.

Dedication at Clearwater, Fla.

Dedication services were held on Sunday, December 11, for the new building of The Clearwater Bible Church, 325 Springdale, Clearwater, Fla., with Rev. T. G. Mangham, District Superintendent, present for the occasion.

This work was begun in October, 1954, with the congregation meeting in a lodge hall until the new building was ready for occupancy on October 3, 1955. This first unit includes an auditorium seating 225, a nursery just off the auditorium and six Sunday school classrooms. Property includes space for off-street parking and a sanctuary, which will be built later. The congregation is affiliated with The Christian and Missionary Alliance and held its first missionary convention a year ago. Rev. A. N. Bostrom, pastor, writes that a real spirit of enthusiasm prevails and rapid growth is anticipated.

Missionary Pledge More Than Doubles
Pastor Clarence Hager, of White Chapel, Arbel, Mich., reports a new missionary pledge of \$781 as compared

to last year's \$286, though missionary giving totaled \$343. The speakers were Rev. Fred L. Joder, French West Africa, and Mrs. Ruth Schlatter, India, both ministering capably and with inspiration. An added attraction during the convention was the showing of "Barriers Broken," a film depicting Alliance missions in the Philippines.

Emerson Union Church Dedicates

Four years of remodeling and renovating came to a climax on November 27 for the congregation of The Emerson Union Church, Emerson, N. J., with the dedication of the improved facilities in special services. Dr. C. Donald McKaig, of Nyack, N. Y., was the guest speaker, and Rev. Joseph C. Holbrook, pastor of The Westwood Reformed Church, offered the dedicatory

prayer. The pastor, Rev. Lowell C. Strumpfer, gave a resumé of the building program which began with extending the building at the rear in October, 1951. Since the middle of 1954 the remodeling program has continued, with extensive alterations resulting in expanded facilities. The total cost of over \$21,000 is considered a small figure considering the work accomplished. The pastor pays tribute to the sacrificial work of the congregation in providing most of the labor.

The progress of this church has not been all physical, for many have been converted and added to its membership. Missionary zeal and vision is also reflected in the increase of the missionary pledge from \$1,200 in 1950 to over \$3,200 in 1955. The group gives toward the support of the following missionaries: Rev. and Mrs. M. E. Bliss, first Alliance pastor of the church now serving in Indonesia; Mr. and Mrs. Chester Bell, serving under the Mexican Indian Mission in Mexico, and Miss Doris Freese, serving with the New England Fellowship in Maine.

Bible Puzzle Book



By STELLA M. RUDY

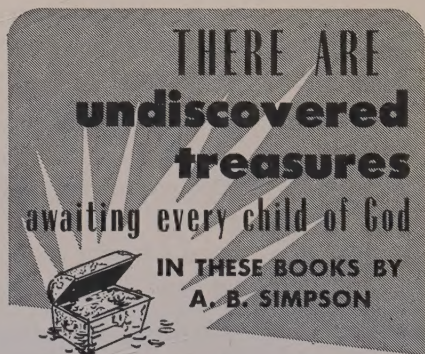
Compiled by Addie B. Anderson

This is more than a Bible Crossword Puzzle Book. The crossword puzzles are of unusual designs—fruits, birds, animals, and trees. Then there are Oct-O-Grams, Spin-O-Grams, and Stell-O-Grams. All are prepared with the purpose of showing young people and older ones, too, how interesting the Bible really is. 65c.

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Resistance Broke After an Earthquake

ABOUT five years ago missionaries from Agato, Ecuador, passed through the town of Cotacachi. Not only were the inhabitants very cool in their attitude but some of them even threw a few stones.

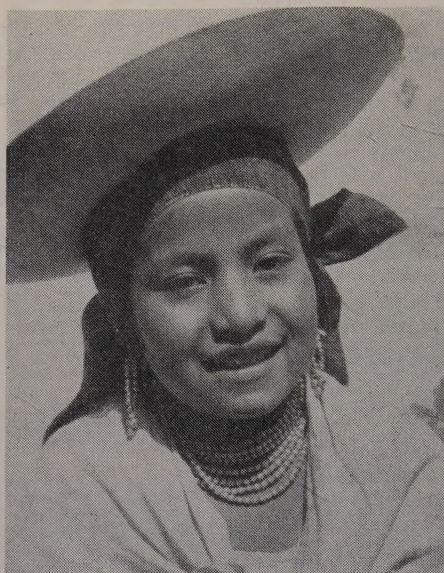
One member of that missionary party was at the time visiting in Agato. Before returning to her station in Quito she wrote to several friends in the United States, relating the experience through which she had passed and expressing deep concern that a town the size of Cotacachi should be without a gospel witness. In each letter she requested prayer for the people of that place.

Some time after her return to Quito replies came from the friends to whom she had written. Each of them assured her that the request was being faithfully remembered in prayer. Still the people in Cotacachi remained hostile.

Last summer an earthquake did considerable damage in Cotacachi and missionaries from Agato went promptly to administer first aid. This action on their part so impressed the people of that town that some of them later came to the mission station requesting to be "enrolled" in the religion of the missionaries. After a few such visits some of the group stopped coming, but others continued to visit the mission station regularly every week. This meant walking mountain trails for three or four hours to get there. If they were not sincere in their desire to know more of the gospel they too would discontinue coming.

Most of the people accepted the aid of the missionaries merely as an act of human kindness. That some were impelled to find what motive had prompted these deeds of mercy indicates that their hearts had been prepared in advance by the Holy Spirit. By the prayer of faith their affliction became the occasion for their experiencing the love of Christ and His grace.

Prayer unceasing should be made that trials and sorrows which befall those who are now proud and hostile shall result in their also coming to know Christ as their Saviour.



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